

# THE LATTER-DAY SAINTS'

## MILLENNIAL STAR.

"SEEK YE THE LORD, ALL YE MEEK OF THE EARTH, WHICH HAVE WROUGHT HIS JUDGMENT:  
SEEK RIGHTEOUSNESS, SEEK MEEKNESS: IT MAY BE YE SHALL BE HID IN THE DAY OF THE  
LORD'S ANGER."—Zephaniah ii, 3.

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### ✓ KILLING FOR ADULTERY.

William Hadley, counsel for the defence in the Cole-Hiscock case, supports the right doctrine concerning adulterers. After urging that the fabric of society is built upon that instinct of the human heart which ever impels the wronged husband to vindicate the sanctity of the marriage bed, and that the impulse which prompts the wronged husband to slay the seducer of his wife, or the afflicted father to slay the seducer of his child, was implanted in the breast of every living man by the hand of God himself, Mr. Hadley said:—

"I affirm that within the last two hundred years no man has been punished by any court of justice, either in this country or in England, for slaying the seducer of his wife, his daughter, or his sister, when that motive, and that alone, has prompted the fatal blow. If modern morality has directed no human legislation against the invader of domestic peace and destroyer of female purity, yet the best representatives of enlightened moral

sentiment—those jurors who have from time to time assembled in the courts of justice, and been charged to inquire into the guilt of the outraged and frenzied husband, father or brother—have, so far as they could, supplied this defect of duty by adopting as their rule of action the law of their God, when, amid the solemnities of Mount Sinai, he ordered for all time, "Thou shalt not commit adultery," "Thou shalt not covet thy neighbor's wife;" "The man that committeth adultery with another man's wife shall surely be put to death." The voice of God comes resounding to us to-day through the ages that are past and tells this court that the verdict of juries which justify the death of the adulterer at the hands of the betrayed husband, are given in obedience to that law of our nature which governs and controls in every human breast throughout the widespread earth. On the great law of public opinion, sanctioned and sustained by the enlisted sentiment of the Christian world, and

inspired by the teachings of the Great Jehovah, I assert that General Cole is free from crime, both in the sight of God and man; and on that great and final trial day, when you and I shall appear side by side with him to render in our account of the deeds done in the body, if there shall be no greater sin rendered against him than the punishment he inflicted upon his wife's destroyer, be you and he assured that he need not fear to approach the throne of the Omnipotent Judge to answer for the conduct of his whole life."

The New York *Sun* observes—

"In fact, it may be considered to be a part of the recognized, though immature, law of the land, that assassination is the legitimate punishment of the seducers of other men's wives, and that an injured husband has the right to administer it with his own hands. At all events, no twelve men have for a long time been brought together who are willing to pronounce killing under such circumstances murder. Here was a person who walked deliberately up to another and shot him down, as a butcher would kill a beast; but it being proved that his victim had been tampering with his wife, the act is virtually pronounced a justifiable homicide. The pretext of insanity was, to be sure, set up; but no one believes that there was any other aberration than would be temporarily produced in the soundest mind under the same provocation."

The writer goes on to say that so far as concerns those persons really guilty of seduction and adultery, he has no objection to that sort of swift and summary retribution, as they who perpetrate such crimes forfeit all right to the protection of human laws, and all claims to sympathy. But how when an innocent man is thus cut down by mistake? Or when the charge is a mere pretext? Considering the probability of such conditions, is not such individual vindication of family honor as in the Cole case, a highly dangerous precedent?

Certainly it is, but it is not half so dangerous as it would be to let the offender go scot free, excepting such slight chance of punishment as current law and current administration of the law may award.

Although human statutes have very seldom come up to such a standard, yet the law that, The adulterer shall die, is the law of God, and it is a law that is written upon every honest heart. Adultery poisons all the springs of domestic life and happiness, and the being guilty of this crime has no right to mercy, he should never have the chance to commit that crime again. He has no more claim to sympathy than a wolf or a viper, not so much as they have. It is altogether a supererogatory stretch of civility to accord to such a being equal chances with the injured of escaping punishment, which are accorded when a duel is chosen as the means of healing "wounded honor." All that the offender can reasonably expect is that justice, in the person of the injured, shall strike him to the earth on sight.

True enough, it would be far better if the statute law were amended, so that due punishment for this crime could be awarded, and the instrument of justice be justified by the law, instead of as now by legal fiction and in spite of the written law. That the statute law is not up to this excellence, while the common custom is, must be because legislators are afraid of their own heads by the operation of such a law. The chance of justice from the injured party direct they cannot avoid, but they dare not increase the chances of getting justice by making the crime in question a capital crime by statute.

No jury is willing to convict a man for slaying the debaucher of his wife or his daughter. No, we should think not. Why? Because such a verdict would place the jury upon a par with the adulterer, and no matter how some of them may deserve to be there placed, few are the men who are willing to write themselves down such unmitigated asses before the whole world.

Under present circumstances, as regards statute law, the hearts of mankind are unmistakably and rightly in favor of the injured at the expense of the offender, and justification awaits the injured when he summarily destroys the offender. This is right.

But what when such punishment, so administered, is the result of a mis-

take, or when the punishment is a mere pretext of spite or revenge? There is nothing difficult in that question. In all enterprises, and especially in one of this character, the Crockett policy is admirable—to be sure you are right, before you go ahead. When one man slays another, the slayer assumes the responsibility of the deed. If he can not be justified in it, he should suffer the penalty for his deed, whether it shall be adjudged to be murder or manslaughter. Of this question, however, no man that deserves the name of a man, can doubt, that death for adultery is justifiable homicide. If the law unequivocally allows no such verdict, the great heart of humanity, as the novelists say, does almost, if not quite

invariably allow it, and the Heavens indubitably approve the verdict. The wrong, if there is any, is not in the killing, nor in the public sentiment which approves it, but in the failure of the statutes to come squarely and honestly up to, provide for, and sanction that which every man's conscience tells him is just and right. The injured is the proper party to execute such justice and righteousness, for if he cannot defend and vindicate the sanctity of his domestic hearth, he does not deserve one, nor can he reasonably expect his neighbor to do that unpleasant but necessary work for him. The sanction of statute law is all that is wanting to perfect the sanctity of home and family. —*Salt Lake Telegraph.* )

## MODERN EPISCOPACY.

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Philarete, of Moscow, in his conversation with Dean Stanley a short time before his death, said mournfully that Melancthon and Luther would hardly know their Church if they could come back to see it. Perhaps, also, good Masters Latimer and Ridley, who lit the torch of free Christianity by their bodies, with stout Bishop Fleetwood and learned Butler, would be as much astonished at some modern phenomena of their particular branch of the Reformed religion. But those were old-fashioned persons, whose opinions now-a-days matters little to anybody; the current idea of a Church comprises no such uncomfortable obligations as to nail the truth up—which Luther did—under the noses of Popes and Princes, or to be roasted at the dreadful stake. Imagine the soft hands of a young divine of our time handling the hammer and spike-nail of Augsburg, or Dr. Wilberforce frizzling in public for the cause of Christ's truth. The bare conception is shocking, and we beg pardon of the Bishop of Oxford for so ungentlemanly a suggestion. Far rather would we reproduce the subjoined agreeable invitation to the service of God—if, indeed, an un-

regenerate journal may plagiarize without offence from one so saintly as our contemporary the *Guardian*.

The following advertisement occurs in the current issue: "For exchange, a living, in a most picturesque locality, within easy reach of Hertford. Pop. under 300. Income, £450. Good house, stabling, &c.; beautiful pleasure grounds, good kitchen garden. Railway in the Parish. Climate very mild—a most desirable position for a delicate man. *No Dissenters in the parish.* Address," &c., &c.

See how civilization advances! and how true it is that "Religion never was designed to make our pleasures less!" Here is an offer to any yearning Christian warrior to come down and fight "the world, the flesh, the devil," all in a form which is as soft as a *billet doux*, and as attractive as a pink-scented summons to a kettle-drum. It sets one thinking of the delightful change since the days when quite another advertisement was promulgated to young aspirants for Gospel service. The duty was the same, for the account says, "He sent them to preach the kingdom of God, and to heal the sick." But only meditate on the difference in the articles of ap-



prenticeship! Says the ancient authority, "Take nothing for your journey; neither staves nor scrip, neither bread, neither money, neither have two coats apiece." Why! what gentleman could engage in such a profession? No wonder that only fishermen and low people took "holy orders" on such terms! True, these barefooted, penceless tramps returned to their Master with wonder and gratitude at the souls they had saved, and the devils they had made subject. True, in those coarse and strenuous expeditions, Satan, "like lightning," was seen to fall from heaven, and the seed of that love of God was sown whose harvest has fed the world. But conceive associating with such "Clergymen of the Church" as those, or imitating their extremely unpolished and violent enthusiasm. We have civilized Christianity; and, thanks to advertisements in the *Guardian* and elsewhere, the cure of souls is now an elegant profession for younger sons and graduates with an uncle on the Bench of Bishops.

Yes! if the "Man of Macedonia" now-a-days wanted St. Paul to "come over and help him," he must make it worth the Apostle's while. What are the—ahem!—the "privileges" of the mission? Are they anything like those set forth in the advertisement which we have quoted? Because, in that case other arrangements being found satisfactory, a gentle fervor for the cause of the Lord may fill the bosom of the disengaged votary, and he may perhaps undertake the souls and the "beautiful pleasure grounds" together. Fortunate souls, who are congregated in this "most picturesque locality, within easy reach of Hertford!" Not long shall you be as sheep having no shepherd; not long will you pine for the "beautiful feet of those who bring you glad tidings of peace." If your parish is only up to the mark of the *Guardian's* description, a whole tabernacle full of eager apostles will by-and-bye be after you. First of all, there are not many of you to "save;" and, as most of you will be as indifferent to the process as your future pastor, here is an immense advantage. A "good house" will, of course draw by dozens the

servants of Him who had not where to lay His head; "stabling" is intensely attractive, equally of course, to the enthusiastic followers of the One who went "meek and lowly, riding upon an ass;" and in the "kitchen garden" they can meditate among the melons and early asparagus, just as well as among the "lilies of the field," how worthless are earthly things compared with the kingdom of God. "Railway in the parish," too; that makes Macedonia a most eligible incumbency! One can run up to Athens by train, and see the drama at the public theatres, or converse a little with Lais and Aspasia upon morals and the last new dance. "Climate mild" and suitable for "a delicate man"—why, it is a kind of ecclesiastical Montpelier!—and then there are no Dissenters. Oh happy Macedonia, near Hertford! what sum is wanted for this bargain! Say how much Christ's business here is going for, and you can have the money down, as auctioneers say, "in several places." No dissenters!—no troublesome people who believe hard, and take religion to be a tremendous reality—no bother about tithes and church rates—no rival preacher thundering in Zion Chapel about "temperance, soberness, and judgment to come," until the awful echoes disturb the genteel slumbers induced by sermons at six shillings the dozen, "composed" in Paternoster-row. Delightful parish! most eligible Macedonia!

As Apostles go now-a-days, you could have your pick of the twelve; and if there be but an heiress in the squire's pew of ecclesiastical taste, and the hounds meet pretty near at hand, state your terms, and the young divines with spare cash will give up the "Seven Churches" themselves in a lump to preach to you the gospel according to St. Society.

But a sterner thing than sarcasm must be written of this canker and curse of our English Church, before we let go so glaring an advertisement of "souls to cure." Here is the spirit which, in the mouths of Irish prelates, postpones the peace of England to the interests of a "cloth," and in the hearts of English Churchmen kills the great treasure of Latimer's glorious legacy, and plagues us with the

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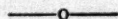
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fribbles of Ritualism and the milk-and-water "resolutions" of Lambeth Synods. Oh! but—we shall be told—"the laborer is worthy of his hire." Yes, the laborer is worthy of his hire; but not the delegate and elegant "field servant" of God, who puts his hand to the plough with kid glove on, and looks for a "vineyard" where there is nothing to do but drink wine ready-made. The laborer is worthy of his hire; but not the laborer who hunts about for a berth in the farm of Heaven where there is no labor to be done, whose idea of "labor" is to dwell in beautiful "pleasure grounds," and to tend a flock all trimmed, and fat, and ready-ribboned with the orthodox color of the church. Call this what young divines may, the rough truth of men's tongues calls it trafficking in the "gift of God"—rank, ugly, fatal *simony*; and churches will be empty, the chapels and meeting houses full, till churchmen cease thus to treat the commission to preach the truth of Christ as a marketable career. These are the "delicate laborers" who, as John Milton wrote, "for their bellies' sake, creep and intrude and climb into the fold"—shepherds who "scramble

at the shearer's feast." These "curers of souls" who offer and answer such advertisements, are the real sceptics and overthrowers of religion—not Dr. Colenso, nor science, nor secular educationists. Thus is the Church of England cursed with "pastors" who, Sunday after Sunday "grate on their scrannel pipes of wretched straw," and, while the pasture is bitter with sins undenounced, and the flocks are dying for the burning words that make life lovely and good, "the hungry sheep look up and are not fed. Let the Bishops see to this open market of souls, if they mean to meet the stern spirit of the coming years. Let them scourge these money-changers, these sellers and buyers of doves, out of the Temple while there is time. There is not too much time. The age is in earnest, and will not brook many years longer, by the side of the voluntary systems, this unblushing merchandise of the mission of Heaven. The "cure of souls" ceases to be the thing Christ meant by it, when His servants and representatives "buy a practice" like a doctor or an attorney. —*London Telegraph.*

## CURIOSITIES OF MARRIAGE LAW AND RITUAL.



The writer of an article in *Temple Bar* on "Curiosities of Marriage Law and Ritual," gives the following graphic account of the ancient Jewish Marriage Ceremony:—

Marriage law is of twofold origin, civil and religious. Where religion intervenes, an additional, but not always necessary, sanction is given to the rite. Its religious obligation is derived to Christendom from the Jews; its civil, at least to Western Europe, from the Romans. In Eastern Europe and other parts of Eastern Christendom, where the Civil Law does not obtain, the obligation is much more religious than municipal, the secular authority possessing little right of intervention. In Catholic countries its sacramental character adds a sanction

it does not possess in the Protestant churches. By the Romans, from whom we have derived in a great measure our laws, it was held to depend upon the sacredness of civil contract.

How much the Jews borrowed, of the profane forms, from other nations, we have not the means of exactly ascertaining. Little or nothing is known of Egyptian marriage ceremonial. From their numerous kindred Arab tribes of the Peninsula and Syria, whose customs have probably little changed from those of Mosaic times, something must have been naturally adopted. But the policy of their great legislator, who was deeply versed in Egyptian learning and in the manners of the Arabs with whom he had lived in retirement for a long period, was

to set up as strict a barrier as possible to intercommunion of thought and feeling with surrounding peoples. He would, therefore, reject much more than he would retain, thus the Jewish ritual is, for the most part, peculiar to itself. Nevertheless, two distinctive features of universal Oriental usage derived a new sanction by the Mosaic dispensation—polygamy, and its natural attendant, divorce. The somewhat greater freedom and consideration of their women may have been suggested by the Egyptian manners. Rich as the old Nile monuments are in illustration of their domestic habits, it is a singular defect that scarcely anything can be learnt of the way in which the subjects of Sesostrius celebrated nuptial ceremonies. As to the women's social position on the confines, as it were of East and West, they appear to have occupied a middle state between the seclusion of the one and the liberty of the other part of the globe. Some writers, like Diodorus, have gone so far as to incline the balance so much in their favor as to assert the terms of contract to have guaranteed that the wife should hold the reins of government altogether. At any rate, they were not rigidly shut up in a harem, or excluded from all share in public festivals, as were the Asiatics. Nor do they seem to have been obliged to appear veiled on all occasions. Polygamy was legal; but, as elsewhere, only the rich could avail themselves of the privilege; and, on the personal observation of Herodotus, one wife was the rule among all classes in the fifth century, B.C. Yet this was and is, rather nominal than real; women slaves were taken into their households as concubines, presided over by the legitimate wife. Inter-marriage with the nearest relatives so abhorrent to the later Jews and to the Romans, was extremely common; and they went further than even the anti-Mosaic Jews or Athenians. Unions not only with half-sisters, but with sisters of the same mother, were recognized by law and general custom. A reason for which permission of what, in modern feeling, is deemed a monstrous alliance, might be the caste institutions which gave little choice; in course of time the natural aversion for

unions of this sort would be gradually diminished, or even altogether lost. The Ptolemies of the second century easily adopting native manners, frequently formed these brother-sister alliances. The Assyrians and Persians married their mothers from religious motives.

Plurality of wives was allowed by Moses, and has been admitted by the Talmudists; and Jewish harems, of their princes particularly, were sometimes extremely extensive. According to the modern rabbis, though strictly legal, polygamy is not practically convenient under "the chosen people's" altered circumstances. In the tenth century, A.D., at a general council, it was formally declared abolished, a question ascertained by Napoleon I. at an assembly of doctors specially convened at Paris. Apparently there was not so great anxiety to regulate the ceremonies of marriage in preparing the Mosaic code as to confine the prevailing practice of close intermarriage within narrower limits. On this point the inspired law-giver was extraordinarily severe. The prohibited degrees became the model upon which the Christian Mediæval Church built up its profitable but vexatious tables of consanguinity and affinity.

Contract and betrothal were the most important part of Jewish nuptials. Following Eastern usage, the wife was made an object of barter: the husband purchasing his bride, although her father on some occasions added gifts, usually where her family was of wealth or rank. The bargain concluded, her lover was for the first time introduced to his unknown mistress, presents exchanged, the contract signed and sealed before ten witnesses (the Roman number), and the day fixed. Not always, since some affirm nearly a year's interval to have elapsed between betrothal and completion. Three modes of betrothal were in use. First, and most respectable, probably, was the written contract. The second, verbal merely. The last, by what the Civil Law terms *concupitus*, previous sexual intercourse. As given by Selden, in his "Hebrew Wife," the contract in writing was thus worded: Such a day, month, year, A the son of B, has said

to D, the daughter of E, be thou my spouse according to the law of Moses and the Israelites, and I will give thee as a dowry for thy virginity the sum of two hundred zuzims, as it is ordered by our law. And the said D has promised to become his spouse upon the conditions aforesaid, which the said A doth promise to perform on the day of marriage. And to this the said A doth hereby bind himself, and all that he hath, to the very cloak upon the shoulders; engages himself to love, honor, feed, clothe, and protect her, and to perform all that is generally implied in contracts of marriage in favor of Israelitish wives. All that was necessary by verbal contract was a declaration, in presence of the required witnesses, with an accompanying money gift of the formula: "Take this money as a pledge that I will take thee to be my wife." The right acquired by concubinage was according to the Talmud, permitted by Moses.

The wedding-day was usually fixed for Friday for a maid, for Thursday for a widow, when the bride, having been punctiliously bathed the night before, a common practice in hot climates, appeared veiled with the greatest splendor possible, and attended by her bridesmaids. She was given away by her nearest kinsman, with the words: "Take her according to the law of Moses." Some customary solemn sentences, ejaculations, and good wishes having been then pronounced by her friends, an hymeneal song was sung by the virgins present. The supper, as sumptuous as possible, at the end of the day, followed with music and dancing, the latter by the male guests round the bridegroom, by the women round the bride, a dance said to be of Divine origin. But most important, and what, say the Jewish doctors, was essential to completion of marriage, was the bride's solemn introduction into the nuptial chamber, preceded by stated ceremonial prayers. The duration of the feast was seven days in the nuptials of a virgin; three in a widow's. So obligatory was the feast, that if a man should marry several wives in the same week, or even on the same day, he would be bound to furnish seven days' feasting

for each one. Sometimes, as in Tobias' case, it was spread over fourteen days. Men and women reclined at separate tables, probably in separate apartments, and the guests came often in considerable numbers. Samson entertained thirty of his companions. Amongst the methods of amusement were those of enigmas and the Eastern story-telling, but the more enlivening charms of music and the excitement of the dance formed, as everywhere else in Asia, the characteristic features of these entertainments. After consummation, the new wife remained with her relative some time before her final departure for her husband's home. This took place at night with great pomp and rejoicing, with the ordinary accompaniments of dancing-girls and musical instruments. It has been suggested, that this bridal procession was delayed till nightfall out of consideration for the modest blushes of the lady; but as this will be deemed hardly an adequate reason, it is sufficient to observe that, besides the various previous rites consuming the greater part of the day, the solemnity would be vastly increased by illuminations and torches, as well as by other suitable displays.

The Talmudic writers are very particular upon the private observances of the nuptial bond: laying down strict regulations for almost every conceivable act with more than Hesiodic minuteness, or rather with Hindoo prolixity, e. g. as to the position of the bed. As to the paranymp, as he was called by the Greeks, or our "best man," his chief function seems to have been one of the highest importance—viz., the careful custody of the wedding linen, so that no fraud of any kind might be practised in observing the sacred injunction in Deut. xxiii, a necessary precaution, both against possible malice or groundless suspicion of a husband, and a substantial proof of his suspicion, if true. We must not omit to notice one of the most remarkable laws of marriage to be found in antiquity. We mean the *Trial or Water of Jealousy*, as it was called, which provided, in the most solemn terms, for Divine interference in declaring the innocence or guilt of a wife accused by a husband of adultery.



The manner of it was as follows: Both parties appearing in the tabernacle or temple before the priest (the woman with an offering of barley-cake), a vessel filled with holy water mixed with some bitter herb, and with dust swept from off the floor, was given into the officiating priest's hands, together with the words of an imprecation that, were the accused guilty, the water might cause her belly to swell and her thighs to rot. With terrible emphasis the priest read aloud sentence by sentence, the woman answering "Amen" at each pause, afterwards swallowing the water in which the writing of the curse had been already dipped, the ink being still wet. If guilty, so speedily did the frightful results ensue, that the wretched victim was borne out of the sacred building in all haste, that it might not be defiled by the presence of a corpse. On the other hand, if innocent, far from contracting any ill-effect, she was more robust and more fruitful than before. This ordeal was in force so late as within one hundred years of the destruction of the second Temple. Some other particulars have been given by the Talmud, with an explanation of the disuse of the practice. Conjugal infidelities became so numerous that the judges' whole judicial time must have expended on such cases alone. Another peculiar law

was what is termed the *Levirate*, so well known to us by the artful question of the sceptic Sadducees, by which a man was conditionally obliged to take the widow of his brother who died without children, "to raise up seed unto his brother." Should the brother-in-law refuse to comply, a curious ceremony was necessary to acquit him. He was summoned by the widow whose charms he had slighted to appear before the judges; and, upon his obstinate persistence, she proceeded to untie his sandals and to spit in his face, saying, "Thus shall it be done unto the man that refuses to build up his brother's house." Henceforward he was everywhere recognized as "the man whose shoe was unloosed,"—no little ridicule in Eastern style. Of course, much of the wedding ceremonial has been considerably modified in modern times to suit the varying circumstances of this singular people, dispersed everywhere. In Western Europe their rites bear a strong general resemblance to the Christian: one custom, at least, however, is peculiar to themselves. A glass of wine or water is presented to the newly-married pair, out of which they both drink, when it is dashed to the ground by the husband, as a metaphorical recollection, it is believed, of the final catastrophe of their nation.

## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 4, 1868.

### ARCHDEACON POLLOCK AND "MORMON" EMIGRATION.

SOME time ago at a meeting in Shaw-street College, Liverpool, Archdeacon Pollock made a statement which produced great applause both from the clergy on the platform and the people in the hall, to the effect that the "Mormons" had once made a great many converts in Liverpool and in various parts of England, but that the Scripture readers had "fairly routed the Mormon apostles, and driven them from the field." As a proof that the "Mormons"

and exercised a very powerful influence in the country, he said that they used to send away some of the finest ships in the Mersey, with large companies bound for Utah. But the Archdeacon laid the flattering unction to his soul, that all this influence had been destroyed, literally wiped out of existence by the wonderful exertions of the Scripture readers. The audience fairly shouted with delight at the news.

The Rev. gentleman would no doubt have been very much surprised, if he had known that one of the Twelve Apostles, and several Elders of what he called the "Mormon" Church, were present on that occasion, which was the fact, and they were very much amused at the statement which he made, and the manner in which it was received. The idea of the poor creatures to whom he referred having routed the "Mormon" Apostles, with whom they had never even had an interview, was ludicrous in the extreme. Such persons, hired at a paltry weekly pittance to talk piety to order according to the notions of the sect or party that employs them, have been whipped in argument until they have not had a word to say, by some of the weakest members of the Church of Jesus Christ of Latter-day Saints. It is well known that Scripture readers particularly avoid houses where "Mormons" reside, for many a poor old woman, whom they have expected to terrify into a recantation of her faith, has beaten them so completely with their own weapon—the Bible, which they poorly understand how to use—that they have gone away in a pet and never returned.

It is true that when some of our local ministers have held meetings in the open air, Scripture readers and other "pious" looking persons have incited the people to disturb them, and have sometimes broken up their open air assemblies by brute force. Perhaps this is what the Archdeacon meant by routing the "Mormon" Apostles; but if he calls that "routing" them "fairly," his ideas of fairness differ very much from ours. But what will Mr. Pollock think, when he learns that the "Mormon" Apostles are still in the field, that they have never left it, and that the same results are produced by the influence which he imagined was destroyed by his wonderful Scripture readers.

Some of the finest ships in the Mersey have been chartered this season, and have sailed with companies of Saints bound for Utah. Over two thousand persons have already taken their departure from these shores, and the work of emigration is not yet closed for the year, two ships' companies remaining yet to be sent out. The vessels upon which our brethren and sisters have sailed, are acknowledged by the local press to be "magnificent packet ships, admirably fitted up with all the necessaries for the health and comfort of the passengers during the voyage." The provisions are furnished by us, and obtained from a firm of established reputation, with whom we have done business for nearly thirty years. Experienced Elders are appointed to travel with and take charge of the people, and arrangements are made to ensure health, comfort, and peace on the journey.

It is exceedingly gratifying to see the good hand of God moving for the deliverance of his scattered Saints, as it has been visibly manifest during the present season. Not only has he touched the hearts of their friends in Zion with a desire to help them, but he has controlled circumstances in their favor here. Relatives and friends who were bitterly opposed to their emigration, have had their feelings unaccountably softened down, and in many instances have stepped forward to assist in their departure, and have imparted means to make their journey comfortable. In some cases relations who have here-

tofore hindered members of the Church from gathering with the people of God, have suddenly taken a different course, have sold off their property, and not only assisted our friends, but have cast in their lot with them, and are now on their way with them to the land of Zion.

In every movement that is made for the gathering of the people and the general interests of this great work, we have the positive and unmistakable assurance that the Lord works with his servants, and that their success is due to his power. This has a double effect, it strengthens and encourages us for the work to which we are called, and leads us to look to him continually for aid, to acknowledge his hand in all things, and to realize our own insufficiency unless sustained and guided by him.

After laboring earnestly to help gather Israel, it is indeed a joyful time for the Elders, when they behold the Saints on board the noble vessels that have started this season. When they hear their songs of praise, and witness their feelings of gratitude and pleasure, it in some degree compensates them for the toils and sacrifices of their mission. While such men are sent forth from Zion to preach the Gospel, and bring the people together from afar, Archdeacon Pollock and his friends may look for more of the finest vessels in the Mersey to be chartered for the benefit of the Latter-day Saints; and we beg to assure that gentleman, that the "Mormon" missionaries will not leave the field until commanded by the Lord, when, having faithfully warned this nation, it shall be left to the judgments of God, which will follow the testimony of his servants.

DEPARTURES. ✓ The magnificent packet-ship *Emerald Isle* sailed from this port for New York on the 20th June, with a company of Saints numbering in all 876 souls. Of these 627 were from Scandinavia, and the rest from the British Isles. The following-named returning missionaries were in the company:—Elders Hans Jensen Hals, John Fagerberg, and Peter Hansen, from the Scandinavian Mission; and James Smith and Henry Barlow, from the British Mission; also Samuel Southwick, James Stuart, Andrew Simmons, and Elisha Peck, native Elders, who have been travelling in the ministry. Elder Hans Jensen Hals was appointed President of the company, and Elders James Smith and John Fagerberg his counsellors. Previous to sailing, a meeting was held on deck, when the Saints were addressed by Elder Carl Widerborg in Danish, and Elder Charles W. Penrose in English. Every one was in good spirits, and was thankful to the God of Israel for deliverance from Babylon.

✓ The ship *Constitution*, which was engaged in consequence of the non-arrival of the *Resolute*, sailed for New York on the 24th, having on board a company of Saints numbering 457 persons, 45 of whom were from Switzerland, Bavaria, Wurtemberg, and the Netherlands, and 412 from the British Isles. The following-named returning missionaries took their departure in the *Constitution*:—Elders Joseph S. Horne and John Hoagland, from the Swiss and German Mission, and Elders Harvey H. Cluff, C. P. Liston, Hyrum T. Spencer, and Nephi R. Fawcett, from the British Mission; also Elder Hugentobler, who has been laboring in the ministry in Switzerland, and Elder Van Stetter, who has been laboring in the Netherlands. At a meeting held on



deck, President F. D. Richards delivered an address to the Saints, instructing them upon their duties to God and each other upon their journey both by sea and land, and promising them, on conditions of faithfulness, a quick and safe passage across the deep. He then appointed Elder Harvey H. Cluff President of the company, and Elders Joseph S. Horne and C. P. Liston his counsellors. Elder Horne interpreted his remarks for the benefit of the Swiss and German Saints, and the whole company voted unanimously to sustain the appointments. Everything on board the *Constitution* was neat and in good order, and the Saints departed in excellent spirits.

May the Lord bless his people on the *Emerald Isle* and the *Constitution*, and bring them safely into port in due time, that they may continue their journey to Zion in peace.

THE "CONSTITUTION."—By letter from Elder H. H. Cluff, we learn that the steam-tug left the *Constitution* off Skerries at midnight of the 24th ult. The Saints were all well, delighted at their pleasant trip down the channel, and perfectly satisfied with their position, and the arrangements which had been made for their comfort.

THE "COLORADO."—The steamship *Colorado* will leave this port for New York, with a company of Saints, on the 14th inst. All who intend going to Utah this season will have to take passage on this vessel, as she will be the last ship on which we shall forward through passengers this year.

STATISTICAL REPORTS.—Presidents of Conferences are requested to make out their Statistical Reports for the half-year, so as to include the changes made by the departure of the *Colorado* on the 14th inst., and to forward them to us as soon as possible.

ARRIVAL. ✓ Elder William C. Thomas arrived here on board the steamship *City of Boston*, on the 24th of June, in good health and spirits. He left Salt Lake City by stage, on the 3rd June, and having staid two days in New York, made the trip in 19 travelling days.

APPOINTMENT. ✓ Elder William C. Thomas is appointed to labor in Wales, as he shall be directed by Elder Elias Morris, President of the Welsh District.

FRANKLIN D. RICHARDS,

} President of the Church of Jesus Christ  
of Latter-day Saints in the British  
Isles and adjacent countries.

## CORRESPONDENCE.

## AMERICA.

✕ Salt Lake City, May 23, 1868.

Elder Franklin D. Richards.

Dear Brother,—I have contracted

for the grading and masonry on the Union Pacific Railroad from near the head of Echo cañon to the lake shore, or to this city, depending upon which

end of the lake the road passes. To complete this work by the time agreed upon, will require a large number of laborers, perhaps some thousands more than we can well spare from farming and other necessary home operations. To help us in this work, as our trains will leave here so as to reach the terminus by the middle of July, I wish you to close with the steamers upon the best terms you can, in time to have our emigration reach New York in season to be forwarded to the terminus by the middle of July. I mention steamers, among other good reasons, because there is so little difference in their prices for passage, and you can calculate upon their time, which is an important item when you want to make so important a connection as the one at the terminus. True, did either the trains or the emigration arrive first at the terminus, they might, if desired, find employment on the road while waiting for the arrival of the other; but, aside from the many disadvantages attending their laboring there, we want all their labor here on the contract I have made. All men physically able to work on the road will be passed **FREE** from Omaha to the terminus, and can at the same time travel with their families and friends on the cars, and so on with the trains to this place, where they can be distributed on the work required. The number of **FREE** passages from Omaha, of which I have also advised brother Hiram, and which is in the cash part of the route, will probably enable you to emigrate more than you anticipated with the money at your command for emigration purposes, and will by so much the farther aid me in fulfilling my contract. At the same time, as previously advised, I do not wish you to venture so far as to incur indebtedness for me to pay.

For many reasons that will readily occur to you, this contract is viewed by the brethren of understanding as a God-send. There is much indebtedness among the people, and the Territory is drained of money, but labor here and coming we have in large amount, and this contract affords opportunity for turning that labor into money, with which those here can pay each other and import needed machi-

nery, and such useful articles as we cannot yet produce, and those coming can pay their indebtedness, and have ready means with which to begin to gather around them the comforts of life in their new homes.

Your very welcome favors of March 28th and April 25th, were perused with much satisfaction, and we rejoice with you in the blessings of our God upon his people in foreign lands.

The weather continues cool and rainy—splendid for grass and grain—and we trust the Lord designs to bless us with abundant harvests, at least sufficient for our wants and the wants of those immigrating this season, and the strangers who may in friendliness wish to sojourn within our borders.

Praying that all needed blessings may attend you, those associated with you, the Elders in the vineyard, and all the Israel of our Lord, I remain, your brother in the Gospel,

BRIGHAM YOUNG.

#### ENGLAND.

Liverpool, June 19, 1868.

President F. D. Richards.

Dear Brother,—Having been released by you to return to Zion with this season's emigration, I thought it would not be out of place to address a few lines to you respecting the field of labor I am now about to leave. I can say that I have labored with much satisfaction to myself in the Liverpool Conference.

I must say, however, that I have had some little difficulties to contend with, which I presume is the common lot of all the brethren; but I thank God that by the aid of his holy Spirit I have been able to overcome every obstacle that has been placed in my pathway, and if I have not by preaching convinced many of the truths of the Gospel, still I trust my labors have not been unprofitable either to myself or the Saints among whom I have labored. I have endeavored to teach the Saints to be consistent in their worship of God, and in providing means for their temporal salvation, by being clean and orderly in their houses, and the laying by of their means to effect their deliverance from Babylon, and to burst the bands which fetter both body and spirit. I feel glad to state

that these teachings have not been wholly without effect, for some are on the way to Zion now who would not have been had they not taken such counsel. The Conference has been very much reduced in numbers by this emigration. I think I may safely say that by the time the last ship sails, 100 souls will have emigrated from the Liverpool Conference. I take pleasure in reporting the Conference out of debt, and a slight balance in favor of the same.

I wish to return thanks to God and the Saints for the many acts of kindness that I have received from them. I feel good towards them, and although there are many yet left amid the turmoil and strife, sorrow and misery, oppression and slavery of Babylon, yet if they are honest with themselves, true to their religion and their God, and obey the instructions given them by the Elders, the day of their deliverance is about to be ushered in; for by a faithful performance of our duties a flood of light will burst upon our vision, which will enable us to see our way clear; the clouds may appear dark and heavy, but they will be sure to burst and shower blessings upon our heads.

I wish to return thanks for the fatherly counsel I have received from you, and brothers Miner, Preston, and Penrose. I shall ever remember with pleasure the pleasing associations formed while in the Liverpool Branch and Conference.

With prayers for the blessings of God to rest upon you, I subscribe myself your brother in the Gospel,

JONATHAN STEGGEL.

✓ Liverpool, June 24, 1868.

President F. D. Richards.

Dear Brother,—As the day has arrived for taking my departure from these shores, I conform with pleasure to the usual custom followed by my brethren, and give a brief sketch of my labors since being called to come to this land.

At the spring Conference held in Salt Lake City, 1865, I, with a number of other brethren, was called to take a mission to Europe; accordingly, on the 24th of the following month, I left my home, not with fear and

trembling altogether, but with feelings in my heart that if anything was done it would be by the Lord, for if nothing was done but what I did myself, it would be but very little.

I arrived in England the second week in August, with some thirteen others, and the next evening after our arrival we received our appointments from President D. H. Wells and Brigham Young, jun. I was called to labor in the Swiss Mission, under Elder W. P. Nebeker, he being President of the Mission at that time. Two days after receiving my appointment, I started for London to meet brother Horne, who was also appointed to labor in the same Mission. On the 20th of August, 1865, brother Horne and myself left London for our fields of labor.

On the evening of the 22nd we arrived at Geneva, where we found brothers Nebeker and Spencer at the depot waiting to receive us. This was a happy meeting for us. We were taken to the office, where we staid ten days. While in Geneva our fields of labor were assigned to us by President Nebeker: brother Horne was appointed to labor in Zürich, and I went to St. Imier, in Canton Bern, where I staid thirteen weeks studying the language. I then went to the city of Bern to commence my labor in bearing testimony to the truth. This was the first time that I bore testimony to the truth in the German language, and one can well imagine that it was quite short. On my first attempt to speak, I detained the congregation the enormous length of time of three or four minutes. When I had concluded, I asked if I was understood, and received a reply in the affirmative.

From that time until the present, I have been travelling and preaching and visiting the Saints at their houses, and imparting unto them the words of life and salvation according to the best of my ability, feeling incapable in myself to do much good, but strong in the arm of the Lord and his promised blessings towards his servants. I have desired, while on this Mission, to do good and bring souls to a knowledge of the truth of the great work which the Lord has commenced in



these last days. I have borne my testimony to the principles of the Gospel, and what man has to do in order to be saved, wherever I have found any one honest enough to listen to my testimony. I came here for the purpose and desire of doing good, but whether I have done much or little, is reserved for a future day to disclose. I trust, however, that some good has been done through my labors, although it may seem to me very little; if this were not the case, I should not return home satisfied with myself and with what I have done while in these lands.

May the God of Israel bless his servants and Saints, and all of his children that desire to work righteousness on the earth. From your brother in the cause of truth,

JOHN HOAGLAND. )

Bradford, June 27, 1868.

President F. D. Richards.

Dear Brother,—As I am released to return to my mountain home, I deem it proper to furnish you with a few items pertaining to my mission. I was called, with a number of others, in the spring of 1865, to take a mission to Europe. I was set apart in the Historian's room on the 1st May; however, on account of the state of the roads, we did not leave until the 24th. After a prosperous journey of over thirty days, we arrived safely through all Indian dangers at Omaha, took boat to St. Joseph, thence travelled by railroad to New York, where we waited two weeks. Sailed on the steamship *Pennsylvania* July 29th, and after a pleasant voyage, landed at Liverpool August 11th. Went to the

office, where we were kindly greeted by President D. H. Wells, Brigham Young, jun., Orson Pratt, and others.

On the 14th went to Sheffield, where I was appointed to labor under Elder C. M. Gillet, and remained there 8 days, when I was sent to Hull, to labor under Elder Junius S. Fullmer. During the 5 months I remained there, I enjoyed the Spirit of the Lord in my labors, and the good feelings of the Saints.

At the General Council held at Birmingham, January 5, 1866, I was appointed to preside over the Leeds Conference, where I have continued to labor for nearly two years and six months with great pleasure and satisfaction. I have labored diligently, preaching to the world and instructing and counselling the Saints, from whom I have received much kindness and attention, for which I sincerely thank them, and have found many warm friends whom I highly esteem.

We have no debts on the Conference, which numbers about the same as it did when I received the Presidency, though quite a number have emigrated. My labors have been blessed, and I now resign my responsibilities with a thankful heart, and joyfully prepare to return to my family and to the bosom of the Church.

I pray my Father in heaven to bless you with every needful blessing, and to strengthen you for the faithful discharge of the heavy duties devolving upon you, and may the Spirit of God be with you, and his angels be round about you, to preserve you to the end.

Your brother in the Gospel,

JOHN BARKER.

## SUMMARY OF NEWS.

The intellect of the ex-Empress of Mexico is still "profoundly affected."

Dr. Franklin recommends a young man in the choice of a wife to select her from a bunch, giving as his reason that when there are many daughters they improve each other, and from emulation acquire more accomplishments, and know more, and do more, than a single child spoiled by parental fondness. This is a comfort to people blessed with a large family.

A Buffalo telegram of the 12th June says—"Reports from Canada having gained circulation to the effect that the Fenians are concentrating at this point

for a raid on the neighboring province, it is deemed necessary to contradict such a statement. No unusual gathering of Fenians has occurred here, and it is not believed there is a single member of the organization outside of citizens of Buffalo. These sensational reports probably originate with Canadian speculators interested in contracts for supplying the troops."

"Papa, I think you told a fib in the pulpit to-day," said a little son of a clergyman. "Why, my boy, what do you mean?" asked the father. "You said," continued the child, "'One word more and I have done.' Then you went on and said a great many more words. The people expected you'd leave off, 'cause you promised them; but you didn't, and kept on preaching a long while after the time was up."

**THE CULTIVATION OF SUGAR IN NEW SOUTH WALES.**—Determined perseverance has at length brought colonial sugar upon the Sydney market as a merchantable commodity. Recently were sold at public auction, 120 bags of yellow "counter" sugar, at prices varying from £33 to £34 per ton, the highest price for choice samples of imported sugar of finest counters on the same day being about £38 per ton. This lot was grown from the cane in the Hastings district by Mr. Meares, who has gone to considerable outlay in the erection of machinery which is of colonial manufacture. There are more than 50 men growing cane in various directions, and the subject of beet-growing is engaging many minds in the colony.

After a weary litigation, the claim of the seamen of the Great Eastern for the wages due to them in respect of the last voyage of that ill-starred vessel has been settled. The men are to receive £4000, and another £1000 has been swallowed up in law expenses. It is a great pity that some such settlement as this was not arrived at many months ago, especially if it be the fact, as stated in court, that many of the men have been reduced to great straits in consequence of the money due to them being withheld.

**THE SOCIETY OF FRIENDS.**—The annual meetings of the society in London and Dublin are now concluded. It appears from the statistical returns that in Ireland there are 3898 members, 1320 of whom are male, and 1571 female. From returns made to the assembly in London, it appears there are in Great Britain 13,815 members. There are 265 recorded ministers, and about 400 unrecorded. The distraints for church rates, tithe rent charge, and other demands, were 210, for an aggregate amount of £1902. The Irish Church was the subject of a conversation favorable to its disestablishment. Mr. John Bright, M. P., joined in a conversation on the subject of peace or war. Some of the speakers, he thought, had taken too despondent a view. The present agitated state of Europe arose solely from that of France. The French had not yet learnt that no nation has a right to seek supremacy by war. He did not expect much from the efforts of peace societies or their own. Progress would be the result of gradual experience.

**THEODORE'S WIDOW.**—The correspondent of the *Times*, in announcing the death of Theodore's widow while with the British army on the return march, says—"She was only 25, but she had lived very unhappily with her husband, and sorrow and care had done the work of years upon a frame naturally delicate. Her death was singularly painless, and may almost be considered a happy release, as ever since the fall of Magdala she had been worried and distracted between her reluctance to be separated from her son, and her dread of exchanging the country of her birth for a new home among strange faces in Bombay."

**BREMEN, June 23.**—A large fire, which broke out here at ten o'clock yesterday forenoon, was only subdued towards evening, after having raged about eight hours. The conflagration began while taking cotton samples. Stephani Church, although several times caught by the flames, was ultimately saved. Warehouses belonging to the firm of Fritz, Boys, Oething, and Son, containing cotton and considerable stocks of fine tobaccos, were consumed. Two large timber yards were also destroyed. Sparks were carried to the furthest houses in the suburbs. The amount of damage is estimated at a million and a half thalers. All the principal insurance companies are involved in the loss.